THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *July 17, 1945* — VOLUME LXIV - No. 15

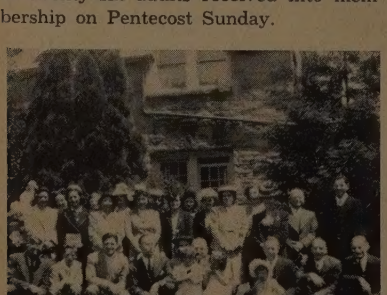
A Service on Okinawa

Conducted on a Sunday of Bitter Fighting

"Visual Aids for Education, Religious, Mission, Secular" is the title of Synod's new visual aids catalog just recently released. The thirty-two page catalog lists some 225 selected films, slides, and projection equipment. Copies of this catalog may be had by writing Synod's Visual Education Service, 3558 South Jefferson, St. Louis 18, Missouri.

The Lutheran Education Society on June 5 announced that a total of $280,000 had been subscribed for the proposed Science Building and Auditorium to be constructed on the campus of our Concordia Collegiate Institute at Bronxville, N. Y. Subscriptions exceeded the amount originally asked for by $30,000. The Rev. Arthur Hanser was in charge of the campaign.

The Emergency Planning Council, early in 1944, called the Rev. Arthur E. Graf to establish a new mission in the Philadelphia area. On the basis of a canvass the Castor Gardens section was selected. A beautiful house was purchased for $14,000 to serve as chapel-parsonage. Forty-three people attended the first service, and average attendance thus far has been over fifty in spite of the fact that there was no nucleus of Missouri Synod Lutherans in the area. On the picture is shown the first group of twenty-six adults received into membership on Pentecost Sunday.



Adult Confirmation Group
Castor Gardens Lutheran Church, Philadelphia, Pa.

For the second consecutive year a member of the Walther League of St. John's Ev. Luth. Church, Oxnard, Calif., has graduated from Oxnard Union High School as valedictorian. Miss Dorothy Dunker held this distinction in 1944, and Miss Dorothy Weitz this year. Both were League presidents at the time of their graduation. Miss Dunker is now attending the University of Southern California, and Miss Weitz plans to enroll at Valparaiso University next fall.

Pvt. V. R. Hume
Confirmed in Naples, Italy

Pvt. V. R. Hume on Pentecost Sunday was confirmed in Christ Church, Naples, Italy, by Chaplain Richard A. Tschirley. Under the guidance of Pastor Walter Lang of Holy Cross Church, Houston, Tex., Pvt. Hume studied the teachings of the Bible by correspondence back in 1943 while still in camp in the United States. He continued the course after going abroad and successfully completed it.

At least 25,000 miles were covered by Chaplain Victor Frank since entering service with the armed forces of our Government. After passing through Rio de Janeiro, Brazil, and Capetown, South Africa, he spent thirty months in the Mediterranean theater with duty in Transjordan, Palestine, Egypt, Tunisia, Sicily, Italy, and Corsica. The chaplain, who is home on a thirty-day leave, is reported to count among his favorite memories the Sea of Galilee, the Judean hills, and — a night spent in a garbage ditch during an enemy air raid.

Mr. and Mrs. Rokuro Okubo, Americans of Japanese extraction, recently became communicant members of St. Peter's Ev. Luth. Church, Arlington Heights, Ill. Mr. Okubo, a graduate of Washington State University, was received into the Church through the Sacrament of Holy Baptism. The couple's three girls, Virginia Sayo, Joan Kayoko, and Phillis Chizuko, were already baptized by Pastor L. V. Stephan in October on the Sunday when the congregation observed the fiftieth anniversary of our Synod's Foreign Mission work. The Rev. Alvaro Carino, a native of the Philippines, delivered the sermon in that service. The two older Okubo girls attend Saint Peter's Christian day school. Three other children of relocated Japanese families attend the rural branch Sunday school maintained by St. Peter's Congregation.

On Okinawa, Chaplain F. C. Von Husen conducted four services on a Sunday of the most bitter fighting: 257 men were able to get away to attend (frontispiece). See story on another page.

Dissatisfied with the Methodist merger of a few years ago, forty-six congregations with approximately 5,000 members have formed the Southern Methodist Church. Its first general conference, recently held at Atlanta, Ga., abandoned the episcopal system by abolishing the offices of bishops, district superintendents, and presiding elders. Since the Methodist Church took over all church buildings, the new body must worship in whatever places it can secure until building restrictions are lifted.

Three of the four constituent bodies of the Ev. Luth. Synodical Conference were represented in the graduating class of the Christian day school of Bethel Ev. Luth. Church, Chicago, Ill., by children of pastors serving in these synods. The children involved were a son of Pastor John Moldstad of the Norwegian Synod of the American Ev. Luth. Church, a daughter of Pastor J. Bajus of the Slovak Ev. Luth. Church, and a daughter of Pastor Ernest Scheibert, who serves Our Savior Deaf Luth. Church, belonging to the Missouri Synod. Bethel School is located in the center of the three churches which these pastors serve. The Rev. William Boehm is its pastor, and Mr. H. H. Pollex is the principal of the school. G. V. S.

Mr. and Mrs. Rokuro Okubo and Children

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THE LUTHERAN Witness

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No. 15

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

The Pastor and the Cure of Souls

The efficiency of our pastors as chaplains has been recognized. Quite a number of them have been promoted and entrusted with important work. These findings are not surprising. Lutheran pastors who have learned the business of the Father know how to deal with souls. They become experts at the cure of souls (*Seelsorge*).

It has happened again and again that persons who were not reared in the Lutheran Church, when they became anxious and earnestly concerned about their spiritual condition, called for a Lutheran pastor.

We remember hearing a preacher (not a Lutheran) tell his congregation: "Do not send for me when you are sick or think that you are dying, I cannot get you into heaven by any hocus pocus." The daily press of Baltimore, Md., reported that a preacher (not a Lutheran), at the graduation of a class of physicians, in his address ridiculed the sick visits of a clergyman. We could mention similar absurdities of conduct, but we shall let this suffice. Moreover, we are confident that the man who is able to speak to the soul in its terrors is the very one who by his ministrations will bless also those who are not alarmed, but are rather in danger of carnal security. S.

We Affirm . . .

The Doctrinal Affirmation is a statement concerning a number of teachings of our Church which has resulted from deliberations between the Missouri Synod's committee on doctrinal unity and the committee on intersynodical fellowship of the American Lutheran Church. In accordance with the resolution adopted by our Synod last year, pastors and congregations are to study this document and judge it in the light of Scripture. We note that in addressing the District meetings of our Synod this spring, Dr. J. W. Behnken has urged the study of the Doctrinal Affirmation by young people's groups and adult Bible classes.

We should like to endorse this plea and urge our people everywhere to make a thorough study of the terms of this document.

The editors of the LUTHERAN WITNESS hold no brief for the Doctrinal Affirmation. While far from claiming "official" standing for every editorial expression in this paper, we could hardly express an opinion on a document handed over to our pastors and people for study, so that a vote may be taken in 1947, without influencing that vote. As an official organ of the Synod, we can therefore express no opinion on the adequacy of the Affirmation as a doctrinal statement. We are interested in one thing only, to keep the discussion of the Affirmation on a high level of fair and dispassionate study. We welcome every effort made by others in that direction and hence endorse the booklet "*We Affirm . . .*," recently published by the Walther League through its Bible Study Committee.*

The study of the Affirmation by our Bible classes and Walther League groups is attended by some difficulties. The Affirmation was not written as a textbook for class study. Of the hundreds of Bible texts quoted, only very few are printed out, thus entailing loss of time when a class gets to work. Much preparation on the part of the class leader would be required to develop discussion. The publication "*We Affirm . . .*," already announced in these columns, presents for each section of the Affirmation a gripping topic sentence, thus centering the interest. It selects the more important Bible passages, supplies a brief interpretation of each and many topics for discussion. It pronounces no judgment on the value of the Affirmation as a document of union but supplies help for group study. It answers the questions of our lay people — what is it that keeps Lutheran synods apart? What is our position on these doctrines? A separate booklet is supplied for class leaders to deepen and enliven the discussion. With problems of paper shortage still acute, Bible classes should assure an adequate supply of this little manual. The sainted Dr. Pfotenhauer, after our 1938 convention, expressed his joy over the prospect of renewed study of the fundamental doctrines on the part of our laity. "*We Affirm . . .*" is a help in that direction. G.

The Augustana Synod and the Federal Council

In the recent sessions of the Augustana Synod a resolution was adopted instructing its officers to labor for the consultative membership of the National Lutheran Council † in the Council of Churches of Christ in America. This was done on the strong urging of Dr. P. O. Bersell in his presidential address. In case the NLC should be unwilling to proceed with such a plan, the Augustana Synod went on record by a vote of 107 to 74 as "ready to enter into such a relationship."

Dr. Bersell advocated the proposal with this motivation: "The Church must be liberated from complacency,

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* Order from Walther League, 875 North Dearborn St., Chicago 10, Ill. Price, 30 cents. *Leaders' Manual*, 20 cents.

† The Augustana Synod is a member of the National Lutheran Council, which is a service agency organized for certain types of church work, in which the following hold membership: The United Lutheran Church, The American Lutheran Church, The Augustana Synod, The Norwegian Lutheran Church, The Danish Lutheran Church, the Lutheran Free Church, and the Suomi Synod.

self-sufficiency, aloofness from other Christians, parochialism, provincialism, and even extreme nationalism and all their ilk" if it is to fulfill its mission in the world today. To this we would say that there is such a thing as complacency, self-sufficiency, aloofness, and provincialism. It is quite possible that a Church does fail to fulfill its mission in the world because of such self-centered attitudes. It is not true, however, that refusal to join the Federal Council of Churches of Christ is a mark of such negative qualities. The Federal Council comes as close to being a Protestant Antichrist as any organization of the Visible Church. It is dominated by Modernists of the most extreme type, and its program is largely unspiritual if not definitely secular and in some of its pronouncements Communistic. The evidence submitted by Carl McIntyre in his *The New Reformation* could be amplified from many authentic sources.*

We don't like the way in which a commentator in the *Lutheran Companion* (official organ of the Augustana Synod) discussed the suggestion of consultative membership in the Federal Council of Churches. He said:

"With the enemies of Christ becoming increasingly unified there is no way out for Christians but to sit on the same platform once in a while, even if they don't agree on some of the details of predestination (which, incidentally, is none of their business anyway!). We should not say that there is agreement where there is none, but Christ certainly favors love shown to the brethren with the disagreements rather than their ostracism in the not so elegant manner of the Pharisees. If love covers a multitude of sins, possibly it ought to cover a multitude of theological differences too."

This sounds very smart but for all that is quite pointless. The writer overlooks the fact that the enemies of Christ hold prominent position in the Federal Council of Churches. They deny not only "details of predestination," but the deity of Christ, His atoning work, and the spiritual nature of the program of Christ's Church. It is not Pharisaism to deny fellowship to those who "cause divisions and offenses" (Rom. 16:17). The closing phrase of the paragraph quoted embodies a crass religious indifferentism which the writer after some thought would certainly not be willing to maintain. G.

New Emphasis upon Things Swedish

Sweden by preserving its neutrality could deal with all nations on equal terms. Its vessels upon the high seas were used by every belligerent, its merchants did a flourishing business with warring nations and neutrals alike. Since also in the nations at war there were many who had so fervently wished that their country would remain neutral, these admired Sweden and its ability to maintain a policy of peace. The Red Cross also worked through Sweden and Swedish citizens. The Crown Prince of Sweden is president of the Swedish Red Cross. All this has placed a new emphasis upon Sweden, its language, and its culture. The University of Chicago is giving summer courses in Swedish life and culture; North Park College has also introduced courses and a series of lectures in co-operation with Augustana College, Rock Island. Naturally the commerce of Sweden has increased enormously. Many Swedes have become very wealthy.

All this is not to be overlooked by the Lutheran Church. More than 99 per cent of the citizens of Sweden are nominally Lutheran. The Lutheran Catechism, Lutheran hymns, Lutheran Bible history are taught in all the public schools of Sweden. In traveling through Sweden in 1939, we noticed the reliability, the honesty, intelligence, of those people. True, there are many who do not take their religion very seriously, but that is also true of nominal Lutherans here in America and in other countries. After all, Lutheran doctrine, Lutheran hymns, Lutheran preaching — all produce worth-while results. It will be a wise policy for the Lutheran Church of other countries to become better acquainted with the language, the people, and the culture of that country which produced the great Lion of the North, Gustavus Adolphus, and has given America so many great citizens. S.

Defining "News Magazine"

In discussing a Protestant Program of Public Relations before the Home Missions Council at Atlantic City, N. J., Harold E. Fey, of *The Christian Century*, mentions the *Living Church* (Episcopalian) and the LUTHERAN WITNESS as "competent denominational news magazines." Dr. Fey is one of our country's outstanding religious editors, with news gathering his own specialty. If we are permitted to unfold the meaning of "competent news magazine," we would understand it to mean authentic news presented when it is news, accurately and attractively. At least, this is the consistent endeavor of the editors of the LUTHERAN WITNESS as concerns their news columns.

It is the business of a religious paper to give not only news when it is news, and give it accurately, but give it in such a manner that the law of proportions is observed, so that the reader will have an over-all correct picture of the life of his Church, in our case, of the Missouri Synod.

This does not mean that the editors approve of every transaction or resolution recorded. The paper would at once fail to serve one of its chief purposes, that of being a *news*paper, if the editors, according to their preferences, let us say, prejudices, would refuse or grant space to items of current events. On the other hand, no amount of misinterpretation is going to keep this editorial staff from telling our people the news. A few years ago we were pictured by critics as unduly favoring the present movement toward union among Lutheran churches, as if we were withholding news of conferences which developed disagreement with representatives of the American Lutheran Church and giving the advantage of space and position to favorable reports. No shred of evidence that could stand for a moment in any fair court was offered to prove this charge. It was a false charge, as false as the claim that we were accenting the news coming from those individuals and conferences which opposed the change of name advocated for our Synod in 1944. What this staff did was to *tone down* the enthusiasm of the reports favorable to Lutheran union, and to *solicit* authentic expression on the negative side.

In presenting the news regarding the interrelations of Lutheran bodies as they are developing at present, we are simply fulfilling our duty as a newspaper. Our purpose is once more to give the readers a fair picture of the over-all situation.

It is just possible that the fair and authentic news service which we are giving the readers has something to do with the paid subscription list of nearly 230,000. We shall assume that it had something to do with the Synodical resolution (it was unanimous) of Saginaw, 1944, to place the LUTHERAN WITNESS in every home in Synod (*Proceedings*, page 324). G.

* See for instance J. E. Wright, *Death in the Pot*, 1944. Fellowship Press, 9 Park St., Boston.

"I Do Not Condemn Thee!"

By ERNEST T. LAMS, Oak Park, Ill.

"Neither do I condemn thee; go, and sin no more." John 8:11.

Better read that wonderful saying of Christ again, for it very truly and most vitally concerns YOU. This is a message for YOU. What a gracious verdict was pronounced by the gracious Savior over a poor, sinful woman! How it reflects the supreme tenderness and indescribable love of Jesus for the sinner! How much more tender Jesus is than the tenderest of earthly friends and even intimate relatives, not even barring Mother. Once several of the Apostles, in a moment of justified irritation, wanted to call down fire from heaven on a certain Samaritan town, but Jesus promptly rebuked these Apostles for their unkind suggestion.

Peter did not expect anything but the severest condemnation from Jesus after he, "the rockman," had denied Him repeatedly. How kindly Jesus looked at Peter when He was led past him! And on the shores of Lake Galilee after His glorious resurrection Jesus says with utmost love to Peter, "Lovest thou Me?"

Was not the woman to whom Jesus spoke the words heading this article guiltless? Oh, no! She was guilty and deserved to be CONDEMNED. But to this guilty sinner (and we all are guilty sinners before the holy God), Jesus speaks this comforting word, "I do not condemn thee!" Blessed word spoken to this poor, guilty sinner, a word which completely absolves her from her sin! Blessed Savior-God, whose mercies are great!

You say, "Am I to conclude from this that Jesus winks at sin?" Don't you believe that, not even for a fleeting moment! One look at Bethlehem and Calvary banishes such a thought. Before the guilt of even one human soul could be removed, it was necessary for Jesus to agonize and to bleed and to die on the accursed tree. This word of Jesus, "I do not condemn thee!" is a sweet word of comfort and forgiveness to every brokenhearted, penitent sinner, who trusts in Jesus' blood and righteousness. Crimson sins, scarlet sins, black sins, *all* sins, are freely and completely forgiven the moment the sinner believes and thus accepts and appropriates to himself the forgiveness earned by Jesus and freely offered to every sinner in the Gospel. "Christ died for our sins, according to the Scriptures!" "The blood of Jesus Christ, His Son, cleanseth us from all sin." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

YOU may be the chief of sinners. Turn the X ray of God's holy Commandments on your life! Don't be afraid to look into your own desperately wicked heart. But do not despair! Go to Jesus, confess all your sins to Him, and ask Him for forgiveness, and YOU also shall hear the very kind word of absolution, the very cheering verdict, "I do not condemn thee; go, and sin no more!"

Glory be to Jesus,
Who in bitter pains
Shed for *me* His lifeblood
From His sacred veins!

Roads Leading to the Divorce Court

By THEO. MASCHOFF, Lincoln, Mo.

Divorce has become one of the most pernicious and, at the same time, one of the most prevalent sins of America. Like a cancer it has eaten itself into human society, causing untold damage to thousands of homes and ruining hundreds of thousands of souls. This sin is crying to heaven for vengeance. It is to be feared that soon after this war many of the hasty war marriages will end in divorces, that the roads to the divorce court will be overcrowded.

In the following paragraphs we call attention to some of the causes that lead to the divorce courts. Perhaps many would have never entered on this road had they realized whither they were drifting, and what terrible consequences divorce involves.

Undoubtedly one of the roads which leads to the divorce court is the lack of the fear and love of God. Luther begins the explanation of the Sixth Commandment with these words: "We should fear and love God." Why did he emphasize this? Because he knew from God's Word that from the fear and love of God the fulfilling of all the Commandments must follow. And he was absolutely right. For where there is no fear and love of God, there is also no true regard for His Word and Commandments, including those with reference to marriage. The Lord says (Matt. 19:6): "What therefore God hath joined together let no man (or woman) put asunder." In Rom. 7:3 the Apostle writes: "The woman which hath an husband is *bound* by the Law to her husband as long as he liveth." Again, St. Paul states (1 Cor. 7:10, 11): "And unto the married I command, not yet I, but the Lord, Let not the wife depart from her husband . . . and let not the husband put away his wife." And there is above all the Sixth Commandment: "Thou shalt not commit adultery," which prohibits any act by which the holy bond of matrimony is broken or dissolved. In the face of these clear statements of God, how dare anyone who still has a spark of love and regard for God's Word left in his heart contemplate to tear apart what the Lord has joined together? When God has spoken, that matter is settled for a true Christian.

When a man or a woman is thinking of filing a divorce suit, even though no valid cause for divorce exists, mutual love has grown cold, faded, or disappeared. For where true fear and love of God is lacking, there is also no true love for each other. No wonder the traffic on the road to the divorce courts is so heavy, since mutual love in so many spouses wilts so soon.

Another factor that leads many on the road to the divorce courts is their disregard for the sacredness of the marriage bond. Matrimony is a divine ordinance, for God Himself has instituted it in Paradise. It is a holy estate and a lifelong union between man and wife. The Lord Jesus by His presence at the wedding feast in Cana sanctified marriage, and from His own words it is clear how He regarded marriage. The fact that many look upon marriage not as something very sacred, but merely as a human arrangement causes them to enter divorce proceedings, especially when strife or disagreements arise between them. Thus where the sacredness of marriage is disregarded, trampled under foot, there many readily resort to divorce. They do not consider the unscriptural dissolution of marriage as sinful.

Another factor contributing to multiply divorces is the fact that many forget that a divorce which God's Word does not allow is a serious sin, excluding guilty divorcees from the kingdom of heaven (Gal. 5:19-21). A divorce not sanctioned by the Word of God is also a grave offense which

will not go unpunished. "Woe to that man by whom offense cometh," the Lord solemnly cautions everyone. Matt. 18:7. The consequences of a sinful divorce are often far reaching. If in later life the married children of such divorcees have trouble, how easily are they then inclined to follow in the footsteps of their parents! And in so doing they cause the sins of the parents to be added to their own.

When a man and woman marry, they make a solemn promise to be and remain faithful to each other unto death. The man promises to love, honor, and cherish his wedded wife, and the woman promises to love, honor, cherish, and obey her wedded husband. Both promise to keep this bond of wedlock holy and unbroken until death parts them. How can anyone who still claims to be a Christian set aside or violate this solemn vow by unfaithfulness or careless divorce? Can he or she, or both, hope that God will not visit their sin with His punishment?

Failure to consult the pastor when marital difficulties arise is another reason why even some Christians step out on the road leading to the courtroom. Instead of discussing marriage problems with their pastor, some talk them over with "friends" or relatives who themselves often are weak Christians, if indeed Christians at all. From them husband or wife may receive advice such as this: "If you cannot agree, why not get a divorce? Instead of living on this way, better get a divorce and thus choose the less of two evils." Such advisers may mean well, but are not improving the situation. Instead of doing all they can to expose the unchristian attitude that exists between the two spouses and the sinfulness of divorce and thus help to eliminate the cause which threatens their marriage, they do the opposite and thus add sin to sin. They as well as those planning to disrupt the marriage ties should remember that one sin can never remove another one.

Many who plan a separation seek advice from a lawyer before consulting their pastor. That is a tragic mistake, because some lawyers are interested in making a living out of their practice and are not concerned about the welfare of their clients. The standard by which they advise is the law of the state, which is not always in agreement with the Law of God. To seek counsel from a lawyer instead of first from the pastor is a mistake also because the pastor as their spiritual counselor who has their temporal and spiritual welfare at heart, can offer such unfortunate people a solution that is Scriptural and therefore right and which, if applied, will remove difficulties, defeat evil forces which threaten to disrupt the marriage tie, and renew the first love. Those who ignore their pastor's advice in such an important matter are in reality despising the holy ministry, and that is not a trifle. Luke 10:16.

Those who face difficult problems in their married life should talk them over with their pastor, because they may not, as he does, fully realize what a highly dangerous course they are contemplating to pursue. Neither are they always aware of the fact that they are tinkering with God's divine ordinance. To meddle with God's established order is indeed a most dangerous and sinful undertaking. If a person would tamper with the mechanism of an airplane, change a few connections and loosen a few bearings, would that not cause serious trouble, yes, possibly a terrible tragedy? Now, if meddling with a mechanical unit, such as a plane, spells disaster, how much more will meddling with divinely instituted matrimony! Of all these things the pastor can remind those who would regard the holy order of matrimony lightly, and thus he can in many cases keep them from entering that dangerous road leading to the divorce court and subsequently to misery and woe.

If the pastor alone cannot solve the difficult problem of marital trouble, then the officers of the congregation, yes, the whole congregation, should assist him and back him up, and Christian husbands and wives should readily submit their problems to the church, for it is for a true believer the highest court of appeals.

If there are any readers who have been thinking of beginning divorce proceedings, let them read and study these few paragraphs. It will help them to avoid that dangerous road of which we have been speaking, or if they have started out on it, to detour at once and again enter the happy, God-pleasing matrimonial road mapped out for them by God in His Holy Word. Let them bring their troubles to the Lord in prayer. He will hear and heal.

May Christ and His Word reign supreme in the hearts and homes of our people. Then there will be fewer divorce scandals, fewer family troubles, fewer broken homes, fewer headaches and heartaches, and more of those blessings which He gives to those who heed the word of their Good Shepherd.

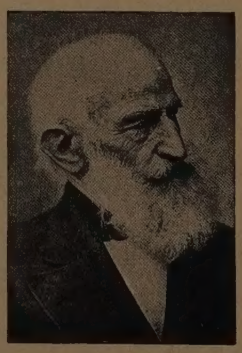
The Founders of Our Synod

By WM. E. MOLL, Fort Wayne, Ind.

IV

Dr. William Sihler

Sihler graduated from a college in Germany when he was fifteen years old and enlisted in the army. At the age of 18 he was a second lieutenant. He entered the general military school at Berlin,



the highest school of the Prussian Army, where professors of the University of Berlin lectured. Lieut. von Moltke, who was one year older than Sihler, entered this school at the same time. They were on an equal footing at that time. Moltke later on was one of the greatest strategists of his time, and Sihler was a great Lutheran preacher in America.

He left the army and entered the University of Berlin. He studied theology, not with the intention to be a preacher, but to hear Schleiermacher's lectures. Then he was called to teach in a private school in Dresden, where Philippi, later professor in Rostock, was also teaching. Here he was converted and became a diligent reader of the Bible and of the Confessions of the Lutheran Church. He enjoyed the hospitality of Dr. Rudelbach, an eminent Lutheran theologian. He read Wyneken's cry for help and immediately made up his mind to go to America.

After his arrival in America he was pastor of a Lutheran church in Pomeroy, Ohio, for one and a half years. When Wyneken left Fort Wayne, he recommended Sihler as his successor. He arrived in Fort Wayne July 15, 1845, and served St. Paul's Church forty years, until his death in the fall of 1885. Here in Fort Wayne he worked diligently from morning till night, and his work was crowned with great success. The Lutheran churches of Fort Wayne are even today still enjoying the blessings of his work. By his labors the churches in Fort Wayne are true Lutheran churches, well grounded in doctrine and thoroughly furnished in all good works.

He was not a preacher who sought to arouse the emotions of his hearer. It was

his endeavor to preach simply, and this simplicity is a great thing in sermons. The evangelist Moody shortly before his death came to the capital of Canada and preached there for a week. At the beginning of the week the daily newspapers began to discuss the question: Why is Moody such a successful preacher? What is his power, that he can fill that large skating rink every night to capacity? At the end of the week they came to the conclusion that his power was his simplicity. Although Sihler preached with simplicity, his sermons were doctrinal sermons, and doctrinal sermons have been in the long run from the days of the Apostles to our days the most profitable sermons for a congregation. Although his sermons were simple, he touched the hearts and the consciences of his hearers.

Years ago the conference of Fort Wayne translated the Gospels of the church year from the *Gospel Harmony* of Chemnitz, Leyser, and Gerhard. Professor Craemer was the leader, and Sihler was his capable assistant, using in his sermons the material he had gathered here.

Sihler was the man whom Loehe chose to be president of the seminary which the latter was founding in Fort Wayne, and Sihler taught in the seminary for 15 years. He bought the seminary grounds with money collected from the members of his church.

He wrote 80 articles for *Der Lutheraner* and 30 for *Lehre und Wehre*, mostly of a practical nature. He was the First Vice-President of Synod and the first President of the Central District.

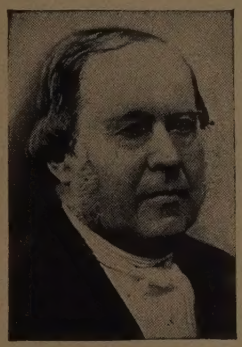
V.

Pastor Ottomar Fuerbringer

Fuerbringer was one of the three Saxon candidates who founded Concordia College in Perry County and helped to erect the first college building, a log hut. It was his aim from early youth to be a university professor, and he studied diligently to reach his goal. Up to the time of the building of the college, the heaviest tool he had ever handled was a pen. Now (1839) he was felling trees and did other hard work. His companions sometimes saw him standing for a little while, leaning upon his axe, meditating and uttering a sigh every once in a while. When the building was finished, he became an instructor, teaching ancient languages and history. But only for a little while, for in 1840 he was called to be the minister of a group of people in Venedy, Ill. The people were newcomers from Germany, and conditions were very primitive. His total income in the year 1849 was $130.50. He lived in a log hut, a part of which was used for the services. It was poorly built, and a neighbor often looked at the minister's chimney, especially in the morning, to see if smoke was issuing from it, fearing that the minister might have frozen to death during the night. But the minister and his wife were happy and contented. The minister worked faithfully, preaching the pure Lutheran doctrine.

There were many rationalists in the congregation, who did not like the Lutheran doctrine. They desired to remain rationalists and held fast to their rationalistic hymnbooks and were even ordering new supplies from Germany. Finally they left the church, and only a small group remained. But this small group under the leadership of Fuerbringer grew into a well-established Lutheran congregation.

In 1850 Fuerbringer was called to Freistadt, Wis., and in 1858 to Frankenmuth, Mich., where he stayed until he died, in 1892. Frankenmuth was the largest Franconian colony founded by Loehe. When Fuerbringer died, the congregation had a fine large brick church and over 400 voting members. Many of our pastors and teachers hail from Frankenmuth, and the congregation liberally supported Synod and its missions. The members are industrious and therefore well-to-do farmers. There are no poor people there.



When Fuerbringer wrote for learned people, he made use of his philosophical diction, and some readers complained that they had trouble in understanding him. If you wish to have a sample of this style of his writing, read his article on "Election by Grace" in the second and third volume of *Lehre und Wehre*. But when he spoke and especially when he preached, he used simple and popular language, although the contents of his sermons were rich and deep. His hearers understood him and grew in spiritual knowledge.

While Fuerbringer was still in Wisconsin, he was elected the first President of the Northern District and served for 18 years. When too much synodical work was piled upon him, he begged the District to spare him. Later, when the District was divided, he again was elected and served another six years. Being president, many knotty problems were presented to him for solution, and he was often asked for advice in difficult matters. Here he was a master. Being of a logical mind, he could trace a matter into all its ramifications. First he laid down the principles involved, and then he made the applications for the present case in such a way that everybody had to give his assent. When he died, the last Saxon theologian was taken from us.

Lutheranism in Brazil

Our Brethren in Labors and Affliction

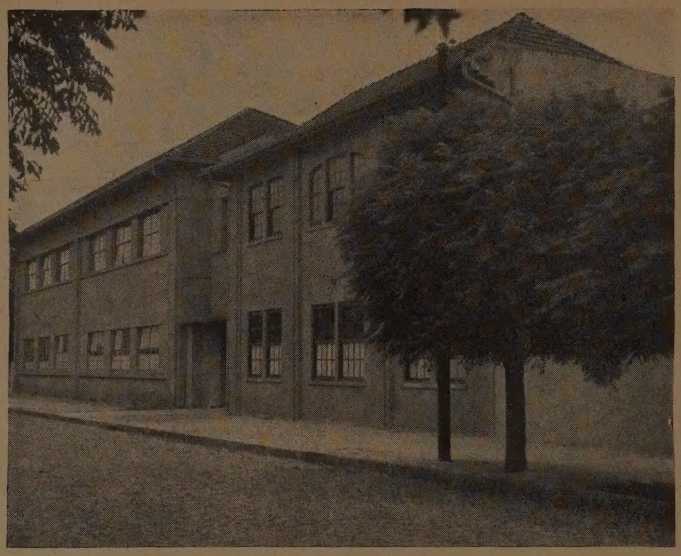
By F. C. STREUFERT, Secretary of Missions, St. Louis

The conferences with the various groups and individuals in Argentina had ended. Happy was I that I could continue by plane. (It takes a train exactly four days to cover the distance from Buenos Aires to Porto Alegre, a plane only four hours.) It was March 1 when I stepped off the plane at Porto Alegre.

Afflictions. — Never before did I hear of so many trials, of so many afflictions and hardships, persecutions, that had come upon a group of Christians, crowded into such a comparatively short time, as during my stay in Brazil. It was not that anyone had taken time out to compile the roster of misfortunes that had befallen fellow

Faculty of Seminario Concordia, Porto Alegre, Brazil

L. to r., rear: Prof. F. Carchia (resigned), Prof. Jose Okless de Lemos, Ph. D., Prof. L. C. Rehfeldt, Prof. Otto Goerl, President, Prof. Octacilio Schueler, Dr. Paul Schelp, Dean, Prof. K. Rupp



Ginasio Concordia, Porto Alegre, Brazil
800 students — 20 instructors

pastors and fellow Christians, nor was it that any thought that the Lord had singled them out to suffer trials before others — willingly they took the burden upon themselves, and courageously they went forth to do the work of the Lord notwithstanding hardships and persecutions. I cannot refrain from telling our people of some of the trials that have come upon our Christians beneath the Southern Cross, so that they might more earnestly pray for the Christians in Brazil, who so valiantly continue to spread the sacred truths of the Gospel.

When the convention convened at Porto Alegre, deepest gloom was spread on all present through the arrival of a telegram which informed one of the pastors that his wife had been bitten by a poisonous snake when she went out one evening to draw water from the well. She was dead before the pastor arrived home. Another pastor had just had the misfortune to see his house burn down to the ground. Another had developed leprosy and had been committed to the leper colony, Colonia Itaboa, in Rio Grande do Sul. It is located in a faraway, isolated spot in the mountains. Some 750 patients are kept here in strictest isolation. A visit was paid this pastor, who bears his cross with Christian fortitude, steadfastly looking to the hills from whence alone cometh help and consolation. Another, who for more than 38 years served our Church in the mission field, and as an instructor at the Seminario Concordia, had developed cancer. Let us hope and pray that the radium treatments arrest the malady, that God may spare this faithful worker for his Church and his family. Another pastor suffering a nervous breakdown resigned. He will be home on his furlough shortly. One pastor died. Two others resigned.

Many are the indignities pastors and laity have suffered during the present war situation. Without going into detail, permit me to state that nineteen of our pastors were jailed for a longer or a shorter period of time because of the war hysteria and mob rule that spread over wide areas. Fourteen pastors lost their libraries when their books were taken from the parsonages and destroyed. In other instances the local police departments gave protection. But it was upon the proclamation of the courageous president of Brazil, President Vargas, that quiet was restored. When the mob rule spread, he took matters in his own hand. By radio he demanded that violence cease. — The nineteen pastors were released, all were found not guilty of the charges raised against them. The case of two is still pending. May it please the Lord to grant also their release. Pray that it might be done.

Quiet has been re-established; persecutions have subsided. Our pastors and our Christians can again meet in public worship unmolested. Church attendance has rapidly increased, and this in spite of the fact that the Portuguese language, in which all services are now held, is not so well understood by so many of the older members of our churches. Through the medium of the Portuguese language, which is the language of the country, new doors, greater opportunities, have been opened to our Church. A larger number of parishes are advancing toward self-support. Seven parishes declared to carry on without further assistance. In ten other parishes the contributions have been increased from 40 to 90 per cent.

Christian Day Schools and Sunday Schools. — During the trials that came on our Church the Lord has not only preserved our Christian day schools, but He permitted them to grow and to expand. The enrollment has increased to 4,013, and of these no fewer than 1,600 children come from other circles. We have 25 synod-

Pastors at the Brazil District Convention, Porto Alegre, Brazil
January 21—28, 1945

ically trained teachers and 46 other lay men and women teachers. The next graduating class at the normal department of the Seminario Concordia at Porto Alegre will add 8 teachers.

To reach out to the children, Sunday schools will be established in the various parishes. The Board for South American Missions has resolved to publish the Concordia Publishing House Sunday School Leaflets for the Beginners and for the Primary Department in the Portuguese language. The manuscript is now being prepared. Concordia Publishing House will do the printing. Catechetical instruction (*Christenlehre*) is being advocated. Bible classes are being held in many of the churches.

Youth work is as yet in its infancy. In our Porto Alegre churches, however, we have active youth organizations. It seems strange to hear the Walther League opening song in the Portuguese language.

(To be concluded)

For Christ and Humanity

Our Church in Service to a World Stricken by War

For Patient Impatience

From all parts of Synod communications have come to those responsible for the postwar program of our Church in Europe, expressing impatience with the slow pace in which our work is getting under way. Chaplains and G. I.'s stationed in various parts of Europe tell us in plain language that we ought to be over there now and at work. Congregations and their organizations want to know what they can do in the form of collecting clothing and books. Others want to know how they can adopt or help some of the needy children. One woman wants to send $1,000 to Rev. Martin Niemoeller to help pay his way over here and have him lecture to our churches on the needs in Europe.

All these reactions to the seemingly irksome delays in getting started with our postwar work in Europe are a source of much encouragement. They are proof of a living and keen interest to bring help to our fellow members of the body of Christ and to needy fellow human beings living on a continent of devastation such as the world has never experienced before. All who have seen the havoc wrought are agreed that it beggars all description.

No one is more eager to begin work now than the members of your Planning Council and the European Mission Board. We know that people are starving. We know that our brethren in the faith need the strengthening assurance of our prayers and of our tangible help. We know that our seminary in Europe must be rebuilt. The Lutheran Laymen's League is prepared to undertake radio work in Europe. The Lutheran Women's Missionary League is making plans to bring aid to needy children. The Walther League is ready to organize a campaign to relieve the need for clothing and for books. A vast program to supply catechisms, hymnals, Sunday school literature, tracts, and pamphlets is in the making. A program to give spiritual services to Lutheran prisoners of war who will labor in the reconstruction of Europe is ready to be activated. Our commissioners are ready to go to Europe to supervise our whole program of relief and to make contact with the Lutheran leaders in various countries. We are eager to lend a helping hand to the Lutheran churches in Poland and in the Baltic and the Balkan States. Pastors and laymen alike are offering their services to go to Europe and help in the work of spiritual reconstruction.

But our whole program is marking time, because political conditions are still in an upheaval. It would be unwise to initiate a far-reaching program here until we know the actual conditions as they exist in Europe. It would, for instance, be an unwise stewardship to print $100,000 worth of literature in this country—plus the added expense of shipping and the difficulty of securing shipping space—if that same amount of literature can be printed in Switzerland or Sweden for much less money.

Thus our immediate objective is to secure actual information on the field. That is easier said than done. To make a visitation of our Free Churches alone requires special permission not only from our own Government but also from the French, the British, and the Russian governments. The Rev. E. T. Bernthal, our governmental representative, is making efforts to obtain for us the necessary permission from the various governments involved to send a representative of our Church over there as quickly as possible. The first job of our representative will be to arrange a meeting with members of our Church in the Armed Forces stationed in Europe; contacts must be made with European church leaders; fields must be surveyed. Thus needs can be established and channels for meeting these needs created. As soon as this has been done, our help can be directed to those places and people where the need is greatest. It will probably take several months before our relief work can really be established on the basis of information from the field.

We hope and pray that our people will check their impatience for a little while longer. It is an impatience to the glory of God.

L. MEYER

Services in Okinawa

The enclosed picture (see frontispiece) was taken on Low Sunday, the first Sunday after our troops made the initial assault landing on Okinawa Shima. It pictures one of four services that I conducted on that Sunday, this one in the area of a busy Engineer Battalion CP. The congregation numbered 20. My total attendance at all services on this Sunday of bitter fighting was 257 persons.

This picture, totally unrehearsed and unposed, is significant in that it depicts one of the typical tombs among the countless tombs for which this island is so famous.

The interior of the tomb is a grotto about 12 feet wide and 15 feet deep. The second half of the interior is a series of broad shelves, one recessed behind the other in the form of broad steps. On these shelves stand the colorful crockery and pottery urns containing the bones of the deceased. The exterior of the tomb always has the walled-in courtyard before the tomb itself. The cement slab on top of the tomb is always of the shape pictured. It symbolizes the wall of a womb, the interior of the tomb being the womb.

These tombs are sacred on Okinawa Shima. They are the center of the people's religious life, which is a form of the ancient Chinese ancestor worship. Their belief is that life on earth is a purely transitory state between two ethereal lives. Death to them is the rebirth into the permanent and eternal ethereal life for which man is destined. The tomb therefore is constructed in the shape of a womb to symbolize the rebirth. The deceased, having entered this final ethereal state, have the character of gods, being in a position to influence the lives of men on earth for good or evil. The earthly ones therefore preserve and venerate their bones. On certain days the families pay homage to their ancestors by making a pilgrimage to the tomb, spending the day in the courtyard of the tomb.

I venture to state that this was the first Sunday in all the 1900 years since the Open Tomb in Joseph's Garden that the divine peace which the resurrected Lord offers to men was spoken of in one of the courtyards of these tombs. The voices of the ancestors today say to go to war. The voice of the resurrected Lord today—as always—says: "Peace be with you!" Let us learn to raise our voices declaring the Savior's peace until the voices of the ancestors be drowned out and men everywhere will join in saying and establishing "peace on earth, good will toward men."

FREDERICK L. VON HUSEN
Hq. Special Troops APO 96
c/o PM San Francisco, Calif.

A Glimpse of the Vast Opportunities Calling from Overseas

The "convenience" of the Government at present has stationed me in the capital of Luxemburg, where I am awaiting orders returning me to another Luxemburg located on the outskirts of St. Louis, Mo. I am carried on the records here as an overage, which means that for the present the Army has very little for me to do.

However, far from being idle, I have found work, or perhaps I should rather say that work has found me. The pastor of the local *protestantische Kirche*, the Rev. Dr. Adolph Jacoby, died during the German occupation. His successor fled as soon as Luxemburg was liberated because of his German nationality, leaving the congregation without a shepherd. Occasionally a German-speaking American chaplain would pass through here and conduct a service for them, but ordinarily the congregation would have to rely on the American Army services held in their church each Sunday morning by American chaplains. This was better than nothing, but it left much to be desired, since only a few members of the congregation are sufficiently versed in English to obtain maximum benefit from the religious service.

Conducts Three Services a Sunday

As soon as the congregation learned of my presence here and of my ability to conduct services in the German language, they requested that I come to their assistance, which I have done. A service is conducted each Sunday morning at nine

o'clock, with the American service following at ten o'clock. Any number of the congregation remain for the second service. They especially enjoy hearing the American soldiers sing.

Our work now has also branched out. Besides the main church in Luxemburg City, there are other churches in cities like Esch and Oberkorn. Recently I also made myself responsible to these churches. My schedule now calls for three services per Sunday. In addition to the service already mentioned I conduct a service at eleven o'clock at Esch, where the attendance is very good, and also one at three in the afternoon at Oberkorn. This week the warden of the local prison invited me to conduct a service for the Protestants confined there.

Broadcasting over Radio Luxemburg

Besides the work already mentioned I have taken on another project, which I consider of immense importance. The director of Radio Luxemburg, one of the strongest stations on the continent, explored the possibility with Mrs. Jacoby, widow of the former pastor, of broadcasting a Protestant devotional period. This request was referred to the curator of the Luxemburg churches and myself. In a conference with the program director it was decided that I write the messages and the curator read them. This arrangement was made because my American accent might prove an offense to the German listening public and might hinder the free course of the Gospel. The first broadcast was held on Sunday evening, June 17, the first Protestant broadcast ever to emanate from Radio Luxemburg. Mr. Mueller's reading of the message was ably done, even though it was his first time on the air.

Trinity Church (Protestant) at Luxemburg
Chaplain A. Behnke conducts a service in this church each Sunday

In addition to the regular services there is the usual pastoral work to be done, such as giving Christian burial to the deceased and baptizing the children. The parents of one of the infants baptized are refugees from Vienna, from where they fled because they were on the Gestapo blacklist. On one occasion in their flight they spent five days and nights in a cave without food, and on another they were hiding in a target area for American field artillery and had a very narrow escape from death. Finally arriving in France, they were befriended by American troops, and the husband was given employment with us as an interpreter. Another of the infants baptized lost its father before birth through a very tragic incident of war.

Touched by the Terrors of War

Among the people who worship with us there is hardly one who has not been touched by the terror of war. Sunday, as a mother shook hands with me to express appreciation for the comfort and strength she had received from the church service, she broke down in tears, telling me about her two sons who had been forced into the German Army, both of whom were now missing in action. In another home there are five members of the family, a mother, her three children, and her sister. The father of the two women was Jewish and was starved to death in a German concentration camp. Their mother was a German, and since one of the women is also married to a German, this is an endless source of embarrassment and grief for themselves and for the children in a country where the Germans are now thoroughly despised. What will they do? Where can they go to escape this stigma and to begin life over again? This is a problem they and many others are facing today in these countries and provinces bordering Germany. The war is ended, but the distrust and the hatred which war produces continue long afterwards.

Serving a Home for Refugees

Among the worshipers each Sunday morning one also finds two deaconesses, one of Dutch extraction and the other of German, who operate a sort of home for refugees, for the aged, and for children orphaned because of the war or other circumstances. I believe they are the two most consecrated Christian social workers I have ever met. Imagine, if you can, the problem of managing a home like this under wartime conditions and shortages, with all ages represented in one house from newborn infants to octogenarians. About 20 children and 25 adults are finding refuge here at the present time. The only help the deaconesses have comes from those who are receiving their hospitality. The mother of the Dutch deaconess, a fairly wealthy woman before the war, generously supported the home; but this source of income has now been cut off. The other day I noticed that American hands had reached across the seas through the Red Cross to provide the children with "nighties" and "didies." Naturally, I have also become *Pfarrer* to this institution of mercy.

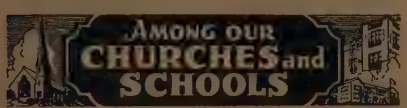
What will these people eventually do for a pastor? Before the war they could obtain one from Germany, and he was acceptable in the community. But the war has now made this impossible. The wish has frequently been expressed for an American pastor who has the necessary qualifications. If we now multiply this one situation and its needs and problems a sufficient number of times, we get a picture of what postwar Europe will be like and what vast opportunities are calling across the ocean for someone to grasp for Christ and for His kingdom.

ALBERT A. BEHNKE, *Chaplain*

From a Pocket Notebook

Valparaiso University has created twenty-five scholarships, good for four years each, to be offered students from Northern Europe. These scholarships cover all expenses, tuition, board, and traveling. . . . What a relief to receive a convention bulletin (the reports and memorials for the North Wisconsin District) set up and printed from type (not mimeo.). . . . Visiting in Chicago, we are informed, while discussing the need of a department of public relations, that in Milwaukee the CIO has a department which is heard on every public question. . . . Parish schools collecting good publicity material should see the folder gotten out by St. Paul's School, Melrose Park, Ill., of which Mr. A. H. Kramer is principal. Pictures of the school were taken by a commercial photographer, and the cover has a brush drawing by Professor Deffner of Concordia Teachers College. The printer is a Chicago Lutheran, N. Ebert, of the Ideal Press. . . . The name "Christian Day School" for "Parochial School" or "Parish School" has been drawn into question. No one has the right, of course, to dictate in such matters, but we can all have an opinion. Now, Webster's Unabridged has these three meanings for *day school:* "a) A school held on weekdays as distinguished from a Sunday school. b) A school held in the day time as distinguished from a night school. c) A private school which pupils attend during the day only." We consider a) and c) full justification for the term as applied to our Christian parish schools. Webster reflects accurate American diction. Besides, "Parish" or "Parochial" connotes, to most persons, a Roman Catholic school. Day School connotes a private school with the implication of something high class, like the many "day schools" to which rich people, especially in the East, send their younger children. . . . Publicity committees of our churches here and there would be interested in the system by which Calvary Church of Bedford, Ind., makes a tie-up with the local daily in order to get into touch with newcomers to the town. The young people have ordered a copy of the LUTHERAN WITNESS for the public library, and Pastor R. F. Rehmer reports that, quoting librarian, "it is read

and greatly appreciated by many." . . . The yearbook of First Lutheran School, Long Beach, Calif., features thumbnail biographies of all the 1945 graduates, twenty-one in number. . . . It seems that we must move to the middle of the pew under pressure of public sentiment. The minister's wife from Spokane threatens "inadvertently" to step on our toes, and now the Supplement of the Southern Illinois District says that "courtesy requires" — mind you, "courtesy" — that "all pews be filled from the center toward the aisles in order that later arrivals may not have to crawl over knees and stumble over feet." . . . At Clinton, Iowa, the choir of St. John's (the Rev. Paul Burgdorf, pastor) gave its third annual sacred concert, interspersed with vocal and instrumental solos. In Deshler, Nebr., the choirs of Zion Church, a rural congregation near Staplehurst, brought delight to the people of St. Peter's Church under their director, Theo. Aufdemberge. Our Church owes a great deal to these able and consecrated choir directors in the small town and country churches. . . . Still in Nebraska, we make our bow to Joe Heinlein, eighth-grade graduate of the day school at St. Paul's, Sidney, who scored the highest average of Cheyenne County in the State examinations. Mr. E. Schlimpert is teacher of the school. . . . At St. Louis the orphanage is breaking ground for a new building, and following the close of the service and ground-breaking ceremony, the St. Louis Letter Carriers' Band renders a concert. This is not mixing Church and State. . . . Our Louisiana Conference, meeting in New Orleans, took notice of an article attacking Luther appearing in the *New Orleans Item* under "Letters from the People." Pastors Nau and Schmidt were instructed to speak to the editor. The editor regretted the printing of the letter and gladly printed a refutation with a footnote stating this would end the matter. . . . A printed note reaches this desk announcing the All-Visual Summer Bible School at "The Lutheran Chapel, Downtown, next to Robert's Lunch." The program looks good, but in what town is Robert's Lunch? . . . The Lutheran Press, 1819 Broadway, New York 23, N. Y., prints an attractive little folder stressing the child's spritual training. The title is "Weighed in the Balance." . . . At Meriden, Conn., St. John's Concordia Scholarship Association presented Mr. Albert W. Grauer as organist in a concert made up of masterpieces for the instrument. Fine program notes were offered, which must have added to the enjoyment of the concert. G.



Twenty-Second Convention of the English District

June 19—22, 1945

The convention was opened in the chapel of the Institute for the Deaf in Detroit, Mich., with a devotional service conducted by Dr. J. W. Behnken. Dr. O. Kreinheder and the Pastors M. Walker and F. J. Schwartz conducted the opening devotions morning and afternoon.

The doctrinal paper on the subject of "Saving Faith" was read by Pastor E. L. Wilson of St. Louis, Mo. It will be published in the *Proceedings*.

The following officers were elected: President, Pastor Herman W. Bartels of Cleveland Heights, Ohio; First Vice-President, the Rev. Hugo Kleiner; Second Vice-President, the Rev. E. L. Wilson; Third Vice-President, the Rev. Bernard Hemmeter; Secretary, the Rev. C. F. Dankworth; Treasurer, Mr. Wm. Junge.

83 voting pastors and 63 lay delegates were registered. The total registered attendance was 204. The new constitutions of seven congregations and the revised constitutions of two others were approved.

The Rev. Richard Jesse, Sr., read an encouraging report on the progress of missions in the District.

Dr. Martin S. Sommer of St. Louis preached the memorial sermon in memory of the pastors who had been called to their eternal reward since the last session of the District. Mr. H. Hemmeter of Detroit, a former member of the Mission Board, was included in this commemoration.

The District passed a resolution urging its members to participate earnestly in the study of the document on Lutheran union.

On the question of amalgamating with geographical Districts, Dr. Behnken urged: "We ought to turn our faces in the direction of ultimate amalgamation."

The President of the District was voted the necessary ministerial and clerical help. The question of full-time presidency is to be considered by a committee. S.

Southeastern District Convention

The fourth convention of the Southeastern District was held in Emmanuel Church, Baltimore, Md. (the Revs. R. S. Ressmeyer and Wm. von Spreckelsen, pastors), from June 11 to 14.

Dr. J. W. Behnken delivered the sermon in the opening service.

In keeping with the program outlined by the Centennial Committee of Synod, the doctrinal essay presented by the Rev. G. E. Hageman dealt with the topic "The Holy Ghost."

The mission-mindedness of this young District of Synod is apparent in the report of the District Mission Board. New work has been undertaken more recently in nine different cities, all of which are points of strategic importance. Because of this expanding mission program, the convention gave much attention to the Church Extension Fund. Chapels are urgently needed in eight different places, and more stations will require a house of worship soon.

It was a source of joy to the convention to hear the report of the Board of Education that five new schools have been established within the past three years, and another will definitely open in the fall. The convention urged the congregations to continue this work of establishing schools and to make the fullest use of part-time religious agencies where a parochial school is at present not possible. The need of continued education also after confirmation was emphasized.

The convention was cognizant of the problems of the young people of our day, and in the report of the Board for Young People's Work the congregations were urged to give careful attention to the youth and to render every assistance possible. The present rise of juvenile delinquency was noted and discussed.

During the sessions of the convention synodical matters were presented by the President of Synod, Dr. J. W. Behnken, who gave a very comprehensive view of the many activities of our church at large. He emphasized especially the work of Home Missions and the work of our churches with the servicemen and -women and the returning veteran.

For their long period of faithful service to the church at large and especially to the Southeastern District, the sincere appreciation and gratitude of the District was expressed to President J. George Spilman and to Secretary J. Frederic Wenchel, both of whom asked to be relieved of their District offices. The new officers elected for the next triennium are as follows: President, the Rev. O. A. Sauer; First Vice-President, the Rev. R. S. Ressmeyer; Second Vice-President, the Rev. Karl H. Maier; Secretary, the Rev. Edgar C. Rakow; and Treasurer, Mr. Arthur Herrmann. A realignment of the visitatorial circuits was adopted by the convention.

EDGAR C. RAKOW
Washington, D. C.

Southern California Convention

Beautiful Orange was the scene of the 1945 convention of the Southern California District, June 17—21. In the genuine and hospitable atmosphere of Immanuel Congregation and under the amiable direction of its pastor, A. G. Webbeking, the District enjoyed to the fullest degree the days spent in that California city. At the opening service Vice-President Dr. Henry A. Grueber preached the convention sermon.

The outstanding feature of the convention was the essay delivered by the Rev. Dr. Carl S. Mundiger, president of St. John's College, Winfield, Kans., on the topic "Dangers Confronting the Church Today."

Among the important decisions reached the following rank public notice: the District will have ten circuits instead of six; a full-time mission and stewardship counselor is to be employed; a District Women's Missionary League affiliated with the national League is to be formed; the Southern California Lutheran Hour project is to be expanded, and as soon as feasible a full-time director is to be employed; a full-time District office secretary will serve as assistant to the Treasurer.

The following officials were elected to serve the District during the next triennium: Pastor Walter F. Troeger, Santa Monica, President; Pastors Armand A. Mueller, Van Nuys, and Emil H. Kreidt, Monrovia, First and Second Vice-President, respectively; Pastor Harold B. Tietjen, Los Angeles, Secretary; Mr. Paul M. Long, Huntington Park, Treasurer; Pastor Martin J. Bruer, Long Beach, chairman of Mission Board; Messrs. A. B. Scheel, Long Beach, and H. F. Friedrichs, San Gabriel, members of the Board of Directors.

We cannot close this report without making mention of the fact that the Southern California District this year ranks first in Synod in membership growth. We humbly bow before the Lord Christ of the Church with a doxology of gratitude and a petition for continued success.

TOBIAS H. JOECKEL
Huntington Park, Calif.

Ontario District Convention

St. Paul's Lutheran Church, Kitchener, Ont., our largest congregation in Canada, was host to the pastors and delegates of the congregations in Ontario from June 5 to 8. This was the first synodical convention in three years.

The President of Synod, Dr. J. W. Behnken, was personally in attendance and preached the convention sermon. He was also given ample opportunity during the sessions to report on the varied activities and projects of Synod.

The convention worked smoothly and efficiently under the guidance of District President F. Malinsky, who was re-elected to begin his twenty-fifth year as President of the Ontario District. He thus becomes the dean of the College of Presidents. The remaining officials of the District were likewise re-elected.

The Rev. L. Henze, stewardship secretary of the Atlantic District, presented two essays. One dealt with the timely topic "The Mission Policy of the Apostolic Church — a Pattern for Our Own," the other with "Stewardship" in its larger concept.

The Church's work among the men and women serving King and country was given prominence. The Rev. R. E. Meinzen of the Winnipeg office of the Army and Navy Commission was present to offer reports and advice. He gave the convention the following figures: 3,561 names are on file at our Winnipeg office; 86 gave their lives for King and country; 110 have been wounded; 19 are still missing in action; 5 chaplains are serving our Canadian boys from our Synod. The matter of "the returning servicemen" was laid upon the conscience of every congregation. The Rev. T. W. Strieter, director of Synod's P. O. W. work, addressed the convention on the work being carried on among prisoners of war in the U. S. Little is being accomplished among prisoners stationed in Canada.

The L. L. L. and the Lutheran Hour were presented by Mr. Martin Daib and Dr. E. R. Bertermann. The Rev. C. T. Wetzstein, Waterloo, gave a report on the Canadian Lutheran Hour, which showed that the Lutheran Hour is being broadcast over fifteen stations in Ontario.

This convention instituted the office of a full-time stewardship director, who is to be in charge of stewardship, missions, church extension, visual education, publicity, and District files.

C. L. C.

The convention was also called upon to take some action on the proposed constitution of the Canadian Lutheran Council. This constitution had been formulated by representatives of the various Lutheran synods operating in Canada, including the Missouri Synod. Some of the purposes of such a Canadian Lutheran Council are: to promote free sectional conferences; to witness for the Lutheran Church on matters which require public expression; to represent Lutheran interests in Canada before Dominion and Provincial governments; to undertake and carry on work in spheres where coordination or joint action may be desirable or feasible, such as publicity, statistics, welfare work and eventually also in missions, education, student work, deaconess work and in other spheres; and to take necessary steps to meet emergencies. The convention appointed a committee which is to study this constitution and report its findings to the congregations of the District before Oct. 15. Then congregations are to study the constitution and the report of the committee and vote on the matter as soon as possible. Thus the next convention, meeting in June, 1946, will be ready for final action on this matter.

Humberstone, Ont. J. F. SCHUTT

Confirmation Class, Institute for the Deaf, Detroit, 1945

L. to r.: Fred Burtzlaff, Eugene Winans, Jacklyn Searle, William McKinney, Shirley Hubbard, Norman Davis, Mary Ann Oetting, Henry Lukaszewicz, Peter Merutka, Irene Kelley. Seated: Dir. J. A. Klein and Pastor N. E. Borchardt

Michigan District Convenes

The sixty-eighth convention of the Michigan District was held from Monday, June 18, until Thursday, June 21, 1945, in Bethany Ev. Lutheran Church, Detroit (the Rev. O. G. L. Riess, pastor). The Rev. Arthur Brunn, D. D., of Brooklyn, N. Y., Fourth Vice-President of Synod, preached the sermon in the opening service.

In his address President A. Zeile called upon the delegates to go forward "with the Lord." His report as well as others showed that the District has, under God, again made fine progress during the past two years. It is now second in size, numbering 224 congregations with 81,373 communicants, served by 201 pastors.

Mission work in the District has been signally blessed. 38 missions are now serving 10,000 souls. The subsidy

required is slightly more than $40,000. Under the leadership of the director of missions, the Rev. E. T. Bernthal, three new stations have been opened in Detroit, and two more will be opened in the near future. A number of other fields have been canvassed by a group of Detroit pastors, and as soon as the necessary manpower is available, these will also be occupied. The same zeal is manifest outstate, where a number of promising rural missions have been called into being.

Our first colored mission, St. Philip's in Detroit, is flourishing and has become self-supporting. A daughter congregation, Berea, is following the growth of the mother church. Several other fields are being worked by a colored student of theology. The Michigan District Church Extension Board was authorized to give every consideration to requests for aid from colored missions in the District.

Dr. Brunn, as synodical representative, among other things also gave an interesting report on our Deaf and Blind Missions and the various fields in China, India, and Africa.

Synod's Secretary of Missions, the Rev. F. C. Streufert, D. D., gave a gripping account of his travels to the Hawaiian Islands, to Mexico, and South America.

In the field of social service the Michigan District has launched a new venture. To expedite and co-ordinate the work of social and spiritual welfare, the Lutheran Service Federation of Michigan has been established, and the Rev. W. Kuntz of Winfield, Kans., was called and is already installed as the executive secretary of the Federation. The present members of the Federation are the District Mission Board, the Ladies' Mission Society of Detroit, the Lutheran Center of Detroit, the Lutheran Laymen's League, and the Children's Friend Society of Bay City.

Christian education in the District is keeping pace with the rapidly expanding mission program. There are now 106 schools with 8,159 pupils and a teaching personnel of 230. During the past two years 6 new schools and 19 new classes were added, two new school buildings were erected, and 15 buildings were enlarged or renovated. Two new schools and 7 new classes will be added in September. There are 9 junior high schools in the District. The Lutheran High School of Detroit, a new venture, is already in desperate need of additional space.

The District Board of Education was authorized to call an additional man into the educational phase of District work.

According to the report of the Stewardship Committee the stewardship of money is receiving more and more emphasis in our congregations and is being practiced to a larger extent than ever. All District obligations can be met promptly. During the past two years more than a million dollars passed through the District Treasurer's office. It appears that over a million dollars will be collected during the fiscal year of 1945 alone. The assumed District goal of $550,000 for the Peace Thankoffering has already been surpassed.

Equally interesting and encouraging reports were given by representatives of Valparaiso University, Radio Station KFUO, the Institute for the Deaf, the Home for the Aged, and the Children's Friend Society. The latter introduced its new worker, the Rev. A. Voges, who is to assist the superintendent, the Rev. J. H. Witte. Young People's Work and the Student Support Fund also received proper attention.

Election results were: President, the Rev. A. Zeile; 1. Vice-President, the Rev. H. A. Mayer; 2. Vice-President, the Rev. A. Bernthal; Secretary, the Rev. H. Miller; Assistant Secretary, the Rev. A. W. Wilkening; Treasurer, Mr. E. J. Geyer.

A doctrinal essay on "The Forgiveness of Sins" was read by the Rev. R. C. Rein of Flint. A historical essay by the Rev. M. E. Mayer of Frankenmuth dealt with "The Franconian Immigration and Its Implication for Posterity."

Big Rapids, Mich. F. W. WIESE

Tri-State Conference at New Orleans

The Tri-State Conference of congregations working among the Lutherans of African descent in Louisiana, Mississippi, and Texas met at Trinity Lutheran Church, New Orleans, La., June 20 to 24. Six congregations and one preaching station in New Orleans, two congregations in the State of Louisiana, two in the State of Mississippi, and two in the State of Texas are members of this conference. The conference was truly an interracial one, four Negro and four white pastors being present. In addition, there were present a number of teachers and delegates from the various congregations.

Pastor H. Sorrell of Concordia Church, New Orleans, presented a paper on "The Curse of Ham." One entire day was devoted to a discussion of this subject. Pastor G. M. Kramer's essay dealt with the call of ministers and teachers. Teacher H. Rivers of St. Paul's Church, New Orleans, read an essay on "The History of Lutheranism Among the Negroes of New Orleans."

The conference voted to help establish a congregation in Baton Rouge, La. Preaching services have been held there for a number of years, but additional support is needed in order to insure permanency of the work.

The conference intends to meet again in the spring of 1946 in order to prepare for the entertaining of the General Conference of Negro Lutherans from all over the country. This General Conference is to meet in New Orleans in June of 1946.

Houston, Tex. WALTER LANG

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Johan Julius Flamin Cloeter (d. June 4, 1945), born at Valley Creek, Minn., June 27, 1871, was the third youngest of fifteen children of the Rev. Ottomar Cloeter and his wife, Margaret, nee Moll. He graduated from Concordia College, Milwaukee, in 1892, and three years later from our St. Louis Seminary. He accepted a call to the congregations near Lidgerwood, N. Dak., where he was ordained by the Rev. T. Hinck on Sept. 22, 1895, and spent his entire ministry of almost fifty years. The plans of his congregation for the celebration of his fiftieth anniversary were upset by his sudden death, but his brethren in the ministry had already taken cognizance of his jubilee at the District convention at Wahpeton, less than two weeks before his passing. The deceased was married to Paula Pieper, a daughter of Dr. F. Pieper, May 18, 1897. This union was blessed with two sons and four daughters, one of whom, Lucy, is married to the Rev. Martin Th. Steege of Brooklyn, N. Y. He was the fourth of our pastors in Richland County who within the last four years died suddenly away from home. He had gone to St. Paul a week before his end for a physical checkup and an operation and was recuperating at the home of one of his daughters at Bird Island, Minn., when he suffered a slight stroke and died a few days later. Shortly before his death, speaking to an old friend, the Rev. W. Stolper, he pointed to John 14:4: "Whither I go ye know, and the way ye know." These words were the text for both the German funeral sermon, by Pastor Stolper, and the English, by Pastor A. Rubbert, a schoolmate of the departed. The Rev. J. Rengstorf officiated at the home, Pastor G. C. Michael at the altar, and Visitor F. Rubbert at the grave in the Lutheran cemetery near Lidgerwood.

The departed also founded congregations in Lidgerwood, N. Dak., and in Claire City, S. Dak. During the first nine years of the North Dakota and Montana District he served as the director of missions for Montana, and for some years he belonged to the electoral board for our college in St. Paul. In 1918 he delivered an essay on "Antichrist" at the District convention. He was the oldest pastor in our District in point of service and of years, having reached an age of almost 74 years.

G. C. MICHAEL

The Reverend Henry Dannenfeldt (died June 13, 1945) was born March 19, 1859, at Uelzen, Province Hanover, Germany. In

1875 his parents moved to Hermannsburg, where the Mission Institute of the Harms Brothers was located. His cousin, a student at said Institute, persuaded him at the age of sixteen to go to Father Brunn in Steeden, Nassau, to prepare himself for the ministry and to go to North America. In the late summer of 1877 he came to Concordia College, Fort Wayne, Ind. In 1881 he entered Concordia Theological Seminary, St. Louis, Mo., studying under the sainted Dr. C. F. W. Walther, and was graduated in 1884. He served the congregation at Bennett, Nebr., for five years, then three mission congregations at Lawrence, Red Cloud, and Guide Rock, Nebr. His next pastorate was at Lindenwood and Rochelle, Ill., from where he founded another congregation at Elizabeth, Ill. From 1896 to 1901 he served congregations at Woodstock and McHenry, Ill. In the fall of 1901 he accepted the call of Trinity Congregation at York Center, Ill., which he served faithfully to the best of his ability until January, 1940, when, due to illness and old age, he retired from the active ministry, though he still preached at regular intervals for two more years. He served the church at large as Visitor for two terms in the central section of the Northern Illinois District, and as president of the Lutheran Child Welfare Association, Addison, Ill., for several years.

On August 16, 1885, he entered holy wedlock with Magdalena Dorn of Pleasant Ridge, Ill. This union was blessed with three sons, all entering the holy ministry, and four daughters. In 1908 the wife and mother entered her eternal home. Three years later he was united in marriage with Mrs. Clara Ruhland, who preceded him in death in 1937. One son, Theodore of Cleveland, Ohio, preceded him in death in 1943. He is survived by two sons, Dr. Paul, of Fort Wayne, Ind., Walter, of Buhl, Idaho, and four daughters.

Funeral services were held June 16 in Trinity Lutheran Church, York Center, the sermons being preached by the Rev. H. C. Seitz and the Rev. Paul Goltermann. The Rev. A. H. Constien officiated in the home and the Rev. O. A. Groth at the grave. The Rev. C. Abel, representing Dr. E. Lams, President of the Northern Illinois District, spoke in behalf of the District. Interment was made in Zion Lutheran Cemetery.

A. H. CONSTIEN

Teacher Carl P. Wesenberg (d. June 16, 1945), born April 15, 1890, in Toledo, Ohio, son of Mr. and Mrs. Emil Wesenberg, attended Teachers' Seminary, in Addison, Ill., graduating in 1907. His first appointment was at Racine, Wis., where he resigned after one year because of ill health. He was installed at Trinity School, Toledo, in 1910. After the resignation of Teacher J. P. Plehn, who had been his sponsor and teacher, he succeeded him as principal, in which capacity he served for 12 years. During the last school year he had several severe attacks of headache and was yearning to finish the year. His wish was granted. Three days after the close of school he had a cerebral hemorrhage, went into a coma, and died on June 16. He entered the holy estate of matrimony with Miss Paula Liebe thirty years ago. She died Sept. 19, 1943. He is survived by a daughter and a son, who is an aviation cadet in California.

The undersigned conducted the funeral service and preached on Heb. 13:7.

GEO. BLIEVERNICHT

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Concordia Bible Student. Topic of the Quarter: *The Sermon on the Mount.* Vol. XXXIV, No. 3, July, 1945. By Rev. J. M. Weidenschilling. 50 cents per annum.

Concordia Bible Teacher. Topic of the Quarter: *The Sermon on the Mount.* Vol. VI, No. 3, July, 1945. By Rev. J. M. Weidenschilling. 75 cents per annum.

These booklets, the one for the student and the other for the teacher, have a peculiar value, because they contain a popular exposition of the celebrated sermon of Jesus called "The Sermon on the Mount." The fact that there are so many erroneous views on different parts of this sermon make it all the more imperative that its true meaning and import be carefully studied. Moreover, the illustrations which the author has collected and presented will richly repay those who give time and attention to his material. S.

Summer Gleanings. Daily Devotions No. 62. July 8, 1945, to August 22, 1945. Concordia Publishing House, St. Louis, Mo. 48 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Luther-Andachtsbuechlein. Same prices.

The *Summer Gleanings* have been carefully prepared for the vacation months. The authors have certainly succeeded in selecting appropriate, fitting Scripture texts, prayers, and poetry. The variety of content and manner aids in sustaining interest. — The German booklet follows Luther's leading both in language and matter. That is high praise. S.

A Very Present Help. A Tribute to the Faithfulness of God. By Lt. General Sir William Dobbie. 94 pages, 5¼×7½. Zondervan Publishing House, Grand Rapids, Mich. $1.25.

General Dobbie, governor of besieged Malta, gives a Scripture-saturated acknowledgment to God for saving "the most bombed spot on earth" from Axis conquest. It is a personal testimony of a Christian general, who calls for national and private repentance and urges acceptance of, and confidence in, Christ, the world's Savior. GEO. W. BORNEMANN

The Musical Heritage of the Lutheran Church. Edited by Theodore Hoelty-Nickel. 70 pages, 6×9 inches. Valparaiso, Ind.

A number of essays presented to the meeting of Lutheran organists and choirmasters to which Valparaiso University was host in August, 1944. These essays are in every way worth while, all originating out of actual experience and written by masters in their field. Valparaiso University should be complimented on publishing this unique collection of essays. G.

Music

Reviewed by Walter Buszin

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Six Chorale Preludes. By Ernest Zechiel. Price, 50 cents each.

Interesting compositions, written by a composer whose craftsmanship and contrapuntal skill are well above the average. Chromatics abound in these compositions, as they do in the music of Max Reger, and the general style and spirit remind one a great deal of the man who was probably the greatest contrapuntist since Bach.

The first prelude, of medium difficulty, is based on the beautiful chorale *The Night Descendeth* (Die Nacht ist kommen). The second, more difficult, has as its basis *Lord, How Great Are My Transgressions* (Herr, ich habe missgehandelt). *Rest Thou Content and Be Silent* (Gib dich zufrieden und sei stille), the third of the series, is fervid in spirit and of moderate difficulty. A good study in excellent part-writing is the fourth prelude, *Entrust to Him Thy Footsteps* (Befiehl du deine Wege), another composition of medium difficulty. Of moderate difficulty, too, is *Beloved Jesus* (Herzliebster Jesu), one of the most effective of the six preludes. The simplest prelude of the series is the sixth, which is based on *Help, Lord, with Strength to Praise Thee* (Hilf, Gott, dass mir's gelinge).

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Commissioned:

Quasi. S. (Apr. 8): *Candidate Hans A. Voss* in Holy Cross Church, Saginaw, Mich., as missionary at large in the Atlantic District by Emil H. Voss.

Installed:

Pastors: Mis. Dom. S. (Apr. 15): *Philip Priester* in Trinity Congregation, Cumberland, Md., by Pres. George Spilman. — 1. S. p. Trin. (June 3): *Karl H. Hauser* in the Evangelist Congregation, Kingsbury, Tex., by E. F. Lange. — 2. S. p. Trin. (June 10): *Curt Bormann* in Zion Congregation, Mount Pleasant, Mich., by W. Rook. — *Paul H. Laabs* in Emanuel Congregation, Adell, Wis., by H. H. Laabs. — 3. S. p. Trin. (June 17): *Karl J. Baumgart* in Trinity Congregation, State Center, Iowa, by Fred H. Ilten. — *H. E. Bleeke* in Immanuel Congregation, Cedarburg, Wis., by H. C. Wehrs. — *K. F. Lichthardt* in Zion Congregation, St. Paul, Minn., by H. A. Gamber. — 4. S. p. Trin. (June 24): *H. M. Hansen* in Immanuel Congregation, Chase, Kans., by Fred Kramer. — *David Kreitzer* in Grace Congregation, Wood River, Nebr., by M. Schabacker, Jr., and in Christ Congregation, Cairo, Nebr., by K. Kuebler. — *Edmund J. Nickel* in Mount Hope Congregation, Shelbyville, Mo., by Victor H. Grimm. — *A. C. D. Seehase* in St. John's Congregation, Topeka, Ill., by Theo. Weiss.

Teachers: 1. S. p. Trin. (June 3): *Gerald Uecker* in Zion Congregation, Staplehurst, Nebr., by F. Bangert. — 3. S. p. Trin. (June 17): *William E. Kuether* in St. John's Congregation, Tigerton, Wis., by C. C. Streck. — *Erwin Meyer* in St. Luke's Congregation, St. Louis, Mo., by Clarence Peters. — 4. S. p. Trin. (June 24): *N. H. Behrens* in St. John's Congregation, Paullina, Iowa, by W. H. Jurgens.

Dedications

Dedicated to the glory of God:

Exaudi S. (May 13): The new church of the Nuestre Salvador Congregation, *Corpus Christi, Tex.* (Fred B. Growcock).—2. S. p. Trin. (June 10): The Garden Oaks Mission Church, *Houston. Tex.* (Elmo E. Miertschin).

Cornerstone Laying

On Exaudi S. (June 13): Calvary Congregation, *Charleston, S. C.* (A. W. Lehenbauer), laid the cornerstone for a new church.

Anniversaries

On the 2. S. p. Trin. (June 10): Bethany Congregation, *Chicago, Ill.* (Karl Schlerf), celebrated their 40th anniversary of the founding of the congregation.

Synodical Conventions

The Colorado District of Synod will convene Aug. 13—17 in Emmaus Church, Denver, Colo. Opening service Monday at 8 P. M. Essays: "The Law and the Gospel," by Rev. W. Geihsler; "The Organizational Structure and the Procedures of Our Synod," by Rev. A. H. Schmid. Details in the Colorado District Supplement.

RAY H. BEINS, *Secretary*

The Iowa District West of Synod will meet August 19—24 at the Walther League Camp at Lake Okoboji; post-office address: Milford, Iowa. The opening service will be on Sunday evening. Pastor R. Herrmann will present an essay on "The Decalog."

GEO. A. W. VOGEL, *Secretary*

The Northern Nebraska District of Synod meets Aug. 20—23 in Bancroft, Nebr.; St. Paul's (Pres. W. E. Homann) and Zion's (Pastor A. Ira Grimm) Congregations are the hosts. Opening service Monday morning at 10:30 A. M. Holy Communion Tuesday evening, combined with the service on Christian education. "Christian Stewardship" is the topic of the essay, Pastor Walter C. Birkner being the essayist.

THEO. HARMS, *Secretary*

The Kansas District of Synod will convene Aug. 20—24 in St. John's College, Winfield, Kans. Pres. J. W. Behnken, D. D., will deliver the sermon in the opening service Monday evening, Aug. 20, at 8 o'clock. An essay on "Election" will be delivered by Pastor Fred Kramer. Notice of your coming to the convention must be in the hands of the Registration Committee by July 15. Other details will be published in the Kansas Edition of the LUTHERAN WITNESS.

M. L. HEERBOTH, *Secretary*

The Minnesota District of Synod convenes Aug. 21 to 23. Convention headquarters at Central High School between Young America and Norwood, Minn. Opening services: Tuesday, Aug. 21, at 10 A. M. Communion services Wednesday evening. Doctrinal discussion: "The Bible — Clearness and Sufficiency." Essayist: Pastor Paul Schumm. For details see *Minnesota Lutheran.*

ALF. R. STREUFERT, *Secretary*

Educational Institution

Concordia Academy, Portland, Oreg., has set the opening of the new school year for Sept. 5 at 11 o'clock. All students should be present at the opening exercises. Board is still $150 for the year and books come to about $15—$20. Students not preparing for the ministry or the teaching profession pay $40 tuition a year. The school would appreciate early announcements, as we are still short of room and will have to make special arrangements.

In spite of the doubts that quite frequently arise in our minds, the words of our Savior are still true "The fields are white already to harvest."

For further information write to

F. W. J. SYLWESTER
6326 N. E. 27th Ave.
Portland 11, Oreg.

Election Results

Rev. H. W. Romoser of Oak Park, Ill., has been chosen president of our Springfield Seminary.

AUG. E. BRAUER
Secretary of Board of Electors

Prof. Ehrhardt H. Essig, M. A., Fort Wayne, Ind., has been elected to fill the vacant professorship at St. Paul's College, Concordia, Mo.

E. C. PARDIECK, *Secretary*

Pastor Armin W. Born having declined the call to the fourth professorship and presidency of Concordia Academy, Portland, Oreg., the Board of Electors on July 3 elected *Prof. Oswald C. J. Hoffmann* of Bronxville, New York.

E. EICHMANN
Secretary of Board of Control

Acceptance of Call

Mr. Emil Deffner of Maywood, Ill., has accepted the call to the Professorship of Applied Art at Concordia Teachers College, River Forest, Ill.

P. L. KLUENDER, *Secretary*
Board of Control
Concordia Teachers College
River Forest, Ill.

Urgent Request

There are very many congregations who have completely abandoned their German service and still have their German hymnals on hand. Such congregations could put the hymnals to excellent use by sending them to the Lutheran Commission for Prisoners of War, c/o Y. M. C. A. Aid, 33 East Forty-seventh St., New York, N. Y. There is a great demand for them. Hence will the congregations kindly send them immediately upon reading this announcement in the LUTHERAN WITNESS. — Thanks!

T. W. STRIETER
77 W. Washington St.
Chicago 2, Ill.

Needed

A mission congregation needs 50 red *Sunday School Hymnals* for its Sunday school.

ELMER J. BILES, *Supt.*
Indian Head. Md.

Withdrawal of Suspension Notice

At the convention of the Northern Illinois District held in Chicago June 25—27 Pastor J. H. Gockel of Wilmette caused a statement signed by him to be read before the assembled delegates in which he withdrew his doctrinal error with due Christian apologies and made a clear confession of objective justification in harmony with the Word of God and the confessions of the Church.

By resolution the convention sustained the action of its *Praesidium* and then in view of the statement signed by Pastor J. H. Gockel revoked the suspension. Notice is herewith given that the suspension published in the LUTHERAN WITNESS of June 5 (page 191) has been withdrawn.

ERNEST T. LAMS
A. H. WERFELMANN
OTTO F. ARNDT

Chicago, Ill., July 3, 1945

June Contributions Sent Direct to the Treasurer

(Because of their great number, Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

Per L. L. L.: Mrs. Gustave Fandre, War Orphans, $5.00; Mrs. Ethel Owens, Foreign Missions, 10.00. N. N., S. F., Calif., Bethesda Luth. Home for Feeble-minded, Watertown, Wis., 5.00. Mrs. Helen Ludwig, Foreign Missions, 20.00; City Missions 5.00; Lutheran Hour 5.00; Radio Station KFUO 5.00. Mrs. Lillie Maxwell, Negro Foreign Missions, 10.00. Mrs. Marie Voeltz, Foreign Missions, 10.00. W. H. Robert Juengel, Negro Missions, 25.10; Mexican Missions 25.10. Per CPH: S/Sgt. Darrell F. Arney, Missions, 1.75. Per Andrew Schulze: Elizabeth Haage, China Missions, 10.00; India Missions 10.00. A Texas Widow, Missions in Africa, 30.00; India 30.00; China 30.00; Mexico 30.00; South America 30.00; Germany 30.00. Per Foreign Mission Office: Chapl. A. von Schlichten, India Missions, 15.00; Mr. and Mrs. John Perko, Chinese Orphans, 22.00; Mrs. Dora Grace, Evangelist, India, 3.00; Grace Mission Society, Pittsburgh, Pa., Student, India, 70.00.

Legacies and Bequests: Bertha L. Guske $1,107.52. Herman F. Benad 781.53. Andrew H. Cremer 1,600.00. James Rost 5,465.18. Mrs. Mathilde Wehking 2,590.00. Fred A. Hermsmeyer 500.00.

W. H. SCHLUETER, Treas.

Changes of Address

Rev. E. Bickel, 111 S. Whittmore, St. Johns, Mich.
Rev. Albert Dundek, Box 624, Mercedes, Tex.
Rev. Fred T. Eggert, 214 West Front St., Hattiesburg, Miss.
Rev. Raymond A. Ernst, Alba Posse, via Obera, Misiones, Argentina, America del Sur
Rev. M. Fuelling, *P. em.*, 3311 N. Keating Ave., Chicago 41, Ill.
Rev. Edwin G. Guebert, 1146 W. 21st St., San Pedro, Calif.
Rev. H. J. Hafner, 7541 Emerson Ave., S., Minneapolis 9, Minn.
Rev. Robert W. Helberg, 620 McArthur, Wake Village, Texarkana, Tex.
Rev. Carl Hiller, 78 Chrisman Ave., Ventura, Calif.
Rev. Roy S. Holzhauer, Belfield, N. Dak.
Rev. V. E. Kauffeld, Box 931, Gooding, Idaho
Rev. W. J. Lankow, *P. em.*, 4813 Cape May Ave., San Diego 7, Calif.
Rev. K. H. Rozak, R. 1, Box 37, Hampshire, Ill.
Rev. G. C. Schramm, 2223 Scott St., Covington, Ky.
Rev. Roy P. Schulz, Yuma, Colo.
Rev. F. Schwede, 3008 Lothrop, Detroit 6, Mich.
Rev. A. C. D. Seehase, Topeka, Ill.
Rev. Richard L. Seils, *P. em.*, 315 Russell St., Elgin, Ill.
Rev. O. P. Strothmann, Dorsey, Ill.
Erwin G. Bauer, 19409 Hamburg St., Detroit 5, Mich.
H. F. Buls, 351 McIntyre Ct., Valparaiso, Ind.
W. O. Buss, Box 525, Herington, Kans.
E. K. Eckert, 5707 Waveland Ave., Chicago 34, Ill.
August F. Gerken, 1623 A North 26th St., Milwaukee 5, Wis.
Oscar M. E. Heintz, 915 E. Rudisill Blvd., Fort Wayne 5, Ind.
Theo. W. Hoyer, 107—09 221st St., Queens Village 9, N. Y.
August B. Huebner, 176 Saranac Ave., Buffalo 16, N. Y.
O. T. Isenberg, 326 Union Ave., Snohomish, Wash.
Paul G. Kannenberg, 2028 N. 32d St., Kansas City, Kans.
William E. Kuether, Box 584, Tigerton, Wis.
Paul R. Mueller, Shobonier, Ill.
D. F. Pranschke, 3405 Varnum St., Brentwood, Md.
R. G. Ranke, 294 Broadmoor Blvd., San Leandro, Calif.
Edward H. Singer, 5304 Brotherton Ave., Cincinnati 27, Ohio
M. Stegemann, 202 S. Whittier Ave., Whittier, Calif.
Richard Steinbart, 4601 S. 33d St., Omaha, Nebr.
William H. Tetting, Lebanon, Wis.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscription could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

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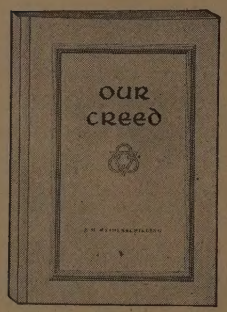

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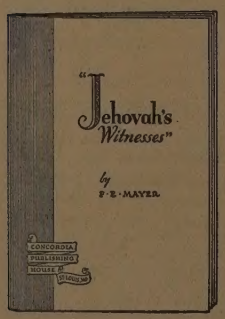

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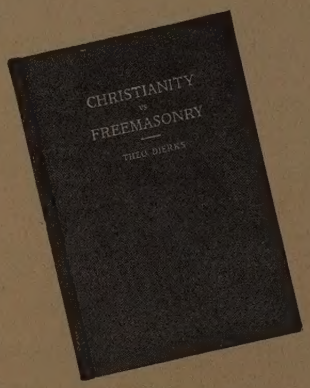

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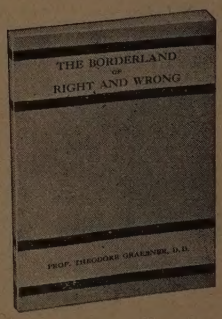

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